



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Ya'ayouha (O, you ^s) the <i>Mudda'ththero</i> ¹ (he who cloaked his self).	يَأَيُّهَا الْمَدْثُرُ
2. Let-up ² [you ^s], then let-warn [you ^s].	قُمْ فَأَنذِرْ
3. And your ^t Lord <i>kabber</i> ³ (let say [you ^s]: <i>Allaho Akbar</i>).	وَرَبِّكَ فَكَبِّرْ
4. And your ^t garments so let-purge ⁴ [you ^s].	وَثِيابَكَ فَطَهَرْ
5. And the <i>rojza</i> ⁵ (idols/ idols' worship) so let-forsake [you ^s].	وَالرُّجْزَ فَاهْجُرْ
6. And let-not [you ^s] <i>tamnon</i> ⁶ (grace a boon ^w) (to) <i>tastakthero</i> ⁷ ([you ^s] seek-more).	وَلَا تَمْنُنْ تَسْتَكْثُرْ
7. And for your ^t Lord <i>issber</i> ⁸ (let-hold on patiently [you ^s]).	وَلِرَبِّكَ فَاصْبِرْ
8. Then if (had been) blown in the trumpet.	فَإِذَا نُفِّرَفِ النَّاقُورْ
9. Then <i>tha'leka</i> (<i>afar-that-it/</i>) ^x (<i>is</i>) then-day a day arduous.	فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ
10. Over the unbelievers (<i>it</i> is) other than easy.	عَلَى الْكُفَّارِ عَيْرٌ سِيرٌ
11. <i>Tharrney</i> ⁹ (let-alone [you ^s Me]) and whom ^p I created lonely ¹⁰ .	ذَرْنَ وَمَنْ خَلَقْتُ وَحِيدًا
12. And I made for him a possession extended.	وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا
13. And sons witnesses/testifiers.	وَبَيْنَ شَهُودًا
14. And I facilitated for him <i>tambedian</i> ¹¹ (extended facilitation).	وَمَهَدْتُ لَهُ تَمَهِيدًا
15. Afterwards [he] covets that [I] augment [him].	ثُمَّ يَطْمَعُ أَنْ أَزِيدَ
16. Not-at-all ¹² ; verily he [was] for Our <i>Ayat</i> ^w a stubborn-/perverse ¹³ .	كَلَّا إِنَّهُ كَانَ لَا يَتَنَاهَا عَنِيدًا
17. [I] shall overburden him ascendingly.	سَأَرْهُقُهُ صَعُودًا

¹ The word “*Muddathir*” is *singular, masculine subjective noun*, meaning he who cloaked, *figuratively* by the *prophet-hood* and its multiple burdens.

² There is a *distinction* between “قَامَ” = “upped” = “got up or rose” (in the intransitive sense, and “stood” = “وقفَ” = “وقفَ”

³ The word “*kabbir*” means let say [you^s] *Allaho-Akbar*=*Allah antedates/ precedes or Bigger vis-à-vis Time, than all and everything*). Thus, when a Muslim hears the call for the Prayer “*Allaho Akbar*” he should leave *everything* and *anything*, save *life or possession threatening situation*, and proceed to perform the Prayer.

⁴ Your “garments” in addition to their real and literal meaning, there is *figurative speech* meaning too, such as your personal: work, heart, soul, body, family, other creatures, religion. See *القرطبي*.

⁵ The word “*rjz*” has several meaning: successive filthy and perturbing torments. Also it includes Satan's *whisper, sin, offense, and idol or worship of idols, or any work that leads to idols' worship*. See *السان*.

⁶ The word “*تَنْعِمَهَا*” in “*تَمْنُنَ*” means “*نَعْمَة*” That a “*boon you graces it*.”

⁷ There are more than a dozen possible interpretations for this, but the most appropriate seems to be what Ibn abbas says, which is don't *you give something* and then *you expect more than it in return*.

⁸ With respect to all the duties and demands of you mission or work towards your Lord.

⁹ The word “*tharr*,” = “*let alone*” has *no English equivalent per se*, so we *transliterate and parenthetically explain*.

¹⁰ The word “*وحيداً*” here is in the adverbial sense, so as to indicate (1) obviously Allah alone created him, or (2) he was created alone in this world without any other his identical. So it's “*lonely*.”

¹¹ The word “*تمهيداً*” is an *infinitive noun*. So, the word “*extended*” used to qualify such a noun to sate the *purpose*.

¹² The word “*كلاً*” is an article of negation particularized for deterrence and prevention.

¹³ The word “*عنيداً*” = “*perverse*” which is “*تعتَ*” = *epithet*, in grammatical term “*adjective*” for “*jabbareen*.” In this case it is *specific for distinction construct*, hence *perverse*. See *اعراب القرآن، لمحمود صافي*.

18. Verily [he] thought and [he] appraised.	إِنَّهُ فَكَرَ وَقَدَرَ
19. So (had been) killed [he], how [he] appraised ¹⁴ .	فَقُتِلَ كَيْفَ قَدَرَ
20. Afterwards (had been) killed [he] how [he] appraised.	ثُمَّ قُتِلَ كَيْفَ قَدَرَ
21. Afterwards [he] looked ¹⁵ .	ثُمَّ نَظَرَ
22. Afterwards [he] frowned and [he] precipitated ¹⁶ .	ثُمَّ عَبَسَ وَسَرَ
23. Afterwards [he] reversed (walked away, showing his rear) and <i>istakbara</i> ¹⁷ ([he] affirmed his prideful haughtiness).	ثُمَّ أَدْبَرَ وَأَسْتَكَبَ
24. Then [he] said: <i>en</i> (not) this except a magic (being) legacyed (as relics) ¹⁸ .	فَقَالَ إِنْ هَذَا إِلَّا سُحْرٌ يُؤْثِرُ
25. <i>En</i> (not) this except the human's say ^x .	إِنْ هَذَا إِلَّا قَوْلُ الْأَشْرَ
26. Shall <i>issley</i> ¹⁹ ([I] broil/ burn) him (on/ by) <i>sagar</i> ^w (intensely-flaming-Fire that tosses its associate/ companions) ^w .	سَأَصْلِيهِ سَقَرَ
27. And what <i>adraka</i> (profoundly caused you ^g to know) what (is) <i>Sagarr</i> ^w (intensely-flaming-Fire that tosses its associates/ companions) ^w .	وَمَا أَدْرَنَاكَ مَا سَقَرَ
28. Not leaves-unchanged [she] and not deserts (forsakes any of them alone) [she].	لَا تُتَّيِّقُ وَلَا تَذَرُ
29. <i>Lawwahaton</i> ^w ²⁰ (iteratively emaciating/ blackening/ tossing) – she ^y for the humans.	لَوْاحَةُ لِلْبَشَرِ
30. On it ^w (are) a nineteen.	عَلَيْهَا تِسْعَةُ عَشَرَ
31. And not We made the Fire's ^w companions except angels; and not We made <i>eddata</i> ^w (that which is numerated or counted) ^w them except an essay ^w for whom ^r they ^z unbelieved; to <i>yastayqena</i> (affirmably-ascertain) who ^r <i>oto</i> (had been) accorded they ^z the book ^x and [to] ²¹ <i>yazdada</i> (further ²² augment) who ^r they ^z believe belief; and not suspect who ^r (had been) given they ^z the book ^x and the believers; and to say they ^z who ^r in their hearts (is) an illness ²³ and the unbelievers: what wanted Allah by this a parable/example; like <i>tha'leka</i> (<i>afar-that-it/</i>) ^x misleads Allah whom ^r [He] wills and divinely-guides [He] whom ^r [He] wills; and not	وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةٌ وَمَا جَعَلْنَا عِدَّهُمْ إِلَّا فَتَنَّةً لِلَّذِينَ كَفَرُوا لِيُسْتَيْقِنَ الَّذِينَ أَوْتُوا الْكِتَبَ وَيَرَدَادُ الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا يَرَنَّابَ الَّذِينَ أَوْتُوا الْكِتَبَ وَالْمُؤْمِنُونَ وَلَيُقُولُ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَفَرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضْلِلُ اللَّهُ مَنْ يَشَاءُ وَهُدِيَ مَنْ

¹⁴ The word “فَتَنَّ” *constructed in the passive*, means: *be cursed be*.

¹⁵ The word “نَظَرٌ” means *deliberately considered*.

¹⁶ The word “سَرَ” means *acted prematurely, or precipitately*. See **الرَّاغِب**.

¹⁷ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..

¹⁸ The word “يُؤْثِرُ” means *to be taken as*, in this case, for lack of better reason, claims that the Qur'anic *Ayat* are to be taken as none but *relics* of the old being quoted.

¹⁹ The word “أَصْلِي” transliterated “*issley*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

²⁰ The word “لَوْاحَةُ” means she who *changed*. The Arabs say: لَاحَهُ الْحَرُّ أَوْ لَاحَهُ الْبَرُّ أَمْ لَاحَهُ الْحَزْنُ, meaning changed him the heat, or the cold or the sadness. In this case, and Allah knows best, the “intense flaming fire” changed them to such an extent they are no more identifiable.

²¹ The word “فَعَلَ مَضَارِعَ مَنْصُوبَ لَاهُ مَعْطُوفَ عَلَيْهِ يُسْتَيْقِنَ” hence the implied [to] in the square brackets.

²² The word “تَزَدَادُ” implies greater *intensity*, and says it is “أَبْلَغٌ.” So *further* is prefixed for this purpose.

²³ The word “illness” disease of body or mind. That is in his “heart” a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

knows your^tLord's soldiers except Him; and not it^w except a reminiscence^w/remembrance^w²⁴, for the humans.

يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا
هُوَ وَمَا هُوَ إِلَّا ذَكْرٌ لِّلْبَشَرِ

32. Not-at-all²⁵; by²⁶ the moon.

كَلَّا وَالْقَرَبَ

33. By²⁷ the night^x *edb* (*whereras*) [if^x] reverses.

وَاللَّيلُ إِذَا أَدْبَرَ

34. By²⁸ the morning^x *edha* (*whence/when*) it^x brightens.

وَالصُّبْحُ إِذَا أَسْفَرَ

35. Verily it^w (*is*) an *ehda*^w²⁹ (*a lone/any-one*)^w (*of*) the *koba're*³⁰ (*biggest*)-she^y.

إِنَّهَا لِإِحْدَى الْكَبِيرِ

36. *Natheeran* (*iterative warner*) for the humans.

نَذِيرًا لِّلْبَشَرِ

37. For whomever [he] willed of you^b to advance or (to) delay [he].

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقدَّمَ أَوْ
يَتَأَخَّرَ

38. Every a self^w by what it^w earned (*is*) a pawn-she^y³¹.

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةً

39. Except the *yamenee* (*right-side's*) companions^x.

إِلَّا أَصْحَابُ الْيَمِينِ

40. In paradises^w/gardens^w mutually querying they^z.

فِي جَنَّاتٍ يَتَسَاءَلُونَ

41. *A'n* (*regarding*) the criminals.

عَنِ الْمُجْرِمِينَ

42. What threaded/pervaded you^b in *Sagar*^w (*intensely flaming-Fire that tosses its associates/companions/residents*).

مَا سَلَكَكُمْ فِي سَقَرَ

43. Said they^z: [we] were not of the prayers³².

قَالُوا لَمْ نَكُ مِنْ بَرِّ الْمُصَلِّينَ

44. And[we]were-not *nutt'emo* (*giving to:ingest/feed*) the poor.

وَلَمْ نَكُ نُطِعْمُ الْمُسْكِينَ

45. And we were wading with the waders.

وَكُنَّا نَخُوضُ مَعَ الْخَابِضِينَ

46. And we were denying by the *Deen's* (*Requital's*) Day³³.

وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ

47. Until *atana* ^x (*happened on/came to us*) the certitude^x³⁴.

حَتَّىٰ أَتَنَا الْيَقِينَ

48. So benefits them not the intercessors' intercession^w.

فَمَا تَنْفَعُهُمْ شَفَعَةُ الشَّفِيعِينَ

49. So what(*is*) for them^{a'n} (*regarding*) the reminiscence^w³⁵ (*Qur'an/message*) they^z (*are*) shunners.

فَمَا هُمْ عَنِ التَّذْكِرَةِ مُعَرِّضُونَ

50. As if they (*were wild*) asses *mustanfaraton* (*fleeing-affrights*^w).

كَانُهُمْ حُمُرٌ مُسْتَنْفِرَةٌ

51. Fled-she^y from [a lion]/catchers³⁶.

فَرَّتْ مِنْ قَسْوَةٍ

²⁴ The word “ذَكْرٍ” could mean *muchness* of “reminiscence/ remembrance”. See الراغب. Based on this great *Ayah*, “And if the Satan(*causes*) you^t to assuredly forget then sit not, after [the] reminiscence/ remembrance” (S6: 68).

²⁵ The word “كَلَّا” is an article of negation particularized for deterrence and prevention.

²⁶ In Arabic the letter “وَ” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of “الْقَرَبَ,” so we start with the word “by” and not “وَ” as “وَ” will not suffice the meaning.

²⁷ Ibid, only here this is with respect to the “night.”

²⁸ Ibid, only here this is with respect to the “morning.”

²⁹ See the *Lexicon* attached to this *Translation* regarding “أَحَدٌ”.

³⁰ The word “الْكَبِيرُ” is the feminine of “الْأَكْبَرُ” = “*the biggest*,” See الْهَادِي.

³¹ The word “pawn” is *feminized* because it is in reference to “النَّفْسُ,” which a *feminine gender in Arabic*.

³² The word “*prayer*,” as a *noun* has dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) *one that prays*: a supplicant. See *Merriam Webster's Unabridged Dictionary*. So, here the word is used in its meaning number (2).

³³ That is The Judgment's Day where every one is recompensed accordingly.

³⁴ The word “الْيَقِينُ” means death.

³⁵ The word “الْتَّذْكِرَةُ” means *that which reminds or by which one is reminded*. See الْبَصَانُ.

³⁶ The word “قَسْوَةُ” could mean, besides “lion,” “*the thrower*” or “*the catcher*.” See الراغب.

52. Rather wants every *emre'en*³⁷ (mature/perfect manliness possessor) of them *you'a'ta* (to be accorded [he]) writhes *munashsharatan* (that had been iteratively spreads-she^y).

بَلْ يُرِيدُ كُلُّ أَمْرٍ مِّنْهُمْ أَنْ يُؤْتَى
صُحْفًا مُّنْشَرًا

53. Not-at-all³⁸; rather they^z fear/know³⁹ not the Hereafter^w.

كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ

54. Not at all; verily it^{x40} (is) a reminiscence^{w41} (*Qur'an*^x).

كَلَّا إِنَّهُ تَذَكِّرَةٌ
فَمَنْ شَاءَ ذَكَرَهُ

55. Sowhoever [he] willed, [he] remembered it^{x42}.

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ
أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ

56. And not remember they^z except if/that Allah wills; He (is) *ablo*⁴³ (worthy/possessor/master) (of) the *taqwa* (reverential guarding against the displeasure of Allah) and *ablo* the forgiveness^w.

³⁷ See the Lexicon attached to this Translation for the differences between the man=الرجل and the human=الإنسان = the person = المَرءُ, being the mature/perfect manliness possessor. Although in English the word “one” seems to be an acceptable approximation for “المرء,” the Lexicon explains why we cannot use this seemingly acceptable way.

³⁸ The word “كَلَّا” is an article of negation particularized for deterrence and prevention.

³⁹ Linguistically the word “خَافَ” carries dual meanings: (1) fear and (2) know. Both meanings could apply.

⁴⁰ The pronoun “هُوَ” in “إِنَّهُ” refers to the “right” that is the Qur'an is message from Allah.

⁴¹ See footnote 6238 above regarding: “النَّذْكُرَةُ”

⁴² The pronoun “هُوَ” in “تَذَكِّرَةٌ” refers to the Qur'an as the message from Allah. Thus, [it] is suffixed.

⁴³ The word “أَهْلٌ” = *ablo*, means “worthy of” or “possessor of” or “master of.” +